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In THE CLASSICAL WEEKLY I. 41-42 Professor Lodge discussed a paper which had been published not long before by Professor Tenney Frank in The Classical Journal (A Question of Poetic Diction in Latin Verse, The Classical Journal, 2. 323-329). In that paper Professor Frank called attention to the effectiveness of the adjective (the epithet) in an inflected language like Latin. In such a language the epithet is repeatedly separated from its noun. In English, on the other hand, descriptive adjectives in most cases stand next to their nouns. In Aeneid 7. 8-38

only five times out of a possible thirty-three does the noun stand adjacent to the adjective. In turning that passage into English, most translators would unite the adjective and noun in all thirty-three instances. The result would be destructive of all enjoyment. Vergil reads like Pope at once. Not even the beauty of the epithets can save the passage. The real difference lies in the structure of the two languages.

Professor Frank's conclusion was: "It must be made clear that it is impossible to translate every descriptive adjective of Vergil by an English adjective. The spirit of our language forbids it".

I was reminded of Professor Frank's words and of Professor Lodge's comments thereon last summer when, in rereading the Vicar of Wakefield, I came upon the following words (Chapter 8):

"I never sit thus", says Sophia, "but I think of the two lovers so sweetly described by Mr. Gay, who were struck dead in each other's arms. There is something so pathetic in the description, that I have read it an hundred times with new rapture". "In my opinion", cried my son, "the finest strokes in that description are much below those in the Acis and Galatea of Ovid. The Roman poet understands the use of *contrast* better, and upon that figure, artfully managed, all strength in the pathetic depends". "It is remarkable", cried Mr. Burchell, "that both the poets you mention have equally contributed to introduce a false taste into their respective countries, by loading all their lines with epithet. Men of little genius found them most easily imitated in their defects, and English poetry, like that in the later Empire of Rome, is nothing at present but a combination of luxuriant images, without plot or connection; a string of epithets that improve the sound, without carrying on the sense".

In The Evening Post of January 19, 1907, there was an interesting review of Harvard Studies, Vol-

ume 17 (1906). One part of this review I quote here:

Dr. Herbert Weir Smythe's address, Aspects of Greek Conservatism, contains so much thought, sustained and buttressed by so much learning, expressed in a manner so finished and effective, that it is a shame to mew it up in the pasteboard covers of the Classical Studies, or to risk its loss among the chips of a technical workshop. Would it be bad form if the Classical Department more frequently condescended to mere literature, and once in three or five years printed a volume of such essays? It would not be among the "best sellers", like Ben Hur and David Harum, but it would be read and pondered with delight by a judicious remnant, such as sat through the rain last June to watch the beautiful and humanizing version of the Agamemnon. The prowess of our American scholars in philology and research is now recognized the world over. Their reputation being made and settled in pure science, let the Harvard classicists now descend to popularizing after the manner of Jebb and Butcher and Sellar and the Croisets.

I have quoted these words, partly for their own sake, as an appeal to be pondered not merely by Harvard classicists, but also by the classicists who exist outside of Harvard, partly also because I have been reminded of them by an event of no small interest in the world of American philological study. Collections of essays on classical subjects by American scholars have been indeed few. I recall at the moment only Professor Gildersleeve's volume. This circumstance lends an especial interest to a book by Professor E. G. Sihler, of New York University, entitled Testimonium Animae, or Greek and Roman before Jesus Christ, which appeared in the closing months of 1908 (G. E. Stechert & Co.). The book is described on the title page as a series of essays and sketches dealing with the spiritual elements in classical civilization.

This book we hope to have reviewed presently in adequate fashion. I shall close by citing the titles of some of the eighteen chapters: The Craving for Immortality; Attic Morality; Actual Worship in Greek Communities; the Voice of Tombs; Roman Spirit and Roman Character; Ritual and Worship Among Roman Institutions; Cicero of Arpinum; Cato of Utica; L. Annaeus Seneca, the versatile, and the Rome of Seneca.

C. K.

CAN STUDENTS LEARN TO READ THE CLASSICS?

The idea is abroad in the land that students of the Classics, no matter how many years they spend in the study of them, do not gain the same knowledge of those languages and the same facility in their use as do the students of the Modern languages. The inference drawn from this is that one would better spend his time upon Modern languages than upon the Classics.

To the writer this seems to be a question open to debate, a question which, if a decision is possible, must be decided by those who have worked in both classes of language and read their literatures.

But from what point shall we take our departure? If it is a question of commercial value no one would advise the acquisition of Greek and Latin rather than French and German or any other modern language; for the ancient languages are nowhere spoken, while the modern languages are used to-day over wide areas and it is possible that a student of a modern language may some time have occasion to use it in the ordinary business of life.

Still the study of the ancient versus the modern languages can not be debated on this ground, since this is not the reason why they are studied in school and college, nor is it one of the reasons which the teachers of modern languages put forward in favor of the study of them. Nor can it be said that students who have pursued those languages in school and college can write or speak them when they have finished their college course, unless the work of the classroom has been supplemented by work in a club which has this end in view. Here and there a teacher may put special emphasis on trying to teach his pupils to speak and write the particular modern language which he is teaching, but the writer believes that he is correct in saying that the large majority of teachers do not do this.

What then are language teachers in this country trying to do? They are trying to teach their pupils so much of any language as shall enable them to read its literature. That is all. Of course, questions at once arise in one's mind as to the cultural value of the various languages, as to the value of their literatures, etc., but these are not germane to the main point at issue as stated above.

If the writer's experience is of any value, and it is only on the basis of our own experience that we discuss any question, the ordinary student in this country does acquire a greater knowledge and facility in the use of modern languages than of the ancient. And yet this difference is not so great in degree as is thought in many quarters, since no student of language gets beyond the use of his dictionary and grammar. And right here we have the basis for a comparison. The less a student is obliged to lean upon these two aids the greater his knowledge

of a language. To what then is the difference due? To this, that the modern languages are more like the English than the ancient in that they are analytic, so that their grammar is easier to learn; and the ideas expressed in the literature which the modern language student reads are more like the ideas expressed in his mother tongue. The difference in facility would be lessened somewhat if the student of ancient languages were required to read literature of the same character as the modern language student. But this is not the case. The student of Latin is not led on by easy stages from his beginning book to more lengthy and difficult literature, but is plunged at once into 'Caesar, four books'. The same is the case with the Greek, only more so. That this is not the best pedagogical theory is not stated here. We are trying to keep to the point at issue.

Another reason for greater facility is the student's attitude of mind. He believes that the modern languages are more "practical, because they are living, while the ancient are dead", and it requires some thought on his part to realize and a good deal of explanation on the part of the teacher to show that the dead languages are not dead, but very much alive.

The average student, if there is such a person, does not give the ancient languages a fair show, does not apply himself to their acquisition with the same spirit with which he attacks modern languages, but uses every means to lighten, as he thinks, his task. To learn anything is a task; it is the spirit with which one goes to work which makes the task a pleasure or a burden. There is no harder work than football, though the football enthusiast does not count it so. The do or die spirit will conquer anywhere. So I venture to say that the student who goes at Greek or Latin with the same spirit with which he studies French or German will find a fair measure of success attainable. He will find that he can read Greek, Latin, French or German of the same degree of difficulty with equal ease and understanding.

I have said that the reason why a student learns modern languages more easily than ancient is partly due to the relative difficulty of the two classes of languages, partly to the spirit with which the student works. There is a third party in this business, the teacher. How should he go to work to aid his pupils in the acquisition of a language? To my mind all languages should be taught in the same way, translation, writing, reading aloud, learning by heart. I omit speaking the language, because as languages are taught in the schools the aim is not ability to speak, but to understand the written language.

It may seem that translation is the sum of the whole matter, but it is not. The student should aim at attaining the ability to understand the language

as it appears on the printed page, without rearrangement of words to correspond to the order of words in his own language and without translation into his native tongue. To attain this end the four means above-mentioned are necessary. The truth of this statement needs no proof.

It is here that teachers and students alike are at fault, because they make translation the end and aim of all their efforts, neglecting the three other necessary means to a proper understanding of a language. If a student only translates he never gets an insight into a language. He needs to be trained in writing that he may have a firm grasp of the grammar and syntax, in reading aloud that his mind may be trained in quickness of perception, and in learning by heart that he may gain a genuine feeling for the language. Given a continuous and persistent use of these four means there will come a time when they can be laid aside, because the student has attained the end to which they were the means.

Any teacher of ancient languages who has endeavored to have his pupils do anything more than translate into their mother tongue knows how difficult a thing it is. As long as a student translates each day a definite amount assigned by his teacher he is satisfied, and when, after a certain number of years spent in this kind of work, he finds that translation is still slow and he apparently does not increase his ability to read the literature, he gives up in despair of ever being able to read with the same ease with which he can read a modern language. Instead of taking a part at least of the blame on himself, he puts it all on his teacher or on the language. In saying this I do not mean that the student alone is at fault, but it is an undeniable fact that students do not expend an equal amount of effort on ancient and modern languages, or perhaps it would be nearer the truth to say that they will not make use of the same means in learning an ancient and a modern language.

The odes of Horace are not understood when three books of them have been rapidly translated into bungling English, and yet it is next to impossible to get a student to do more, as those who have tried it know. If a student is asked to learn some of the odes by heart, to read them all aloud in their proper meters, in a word to become so familiar with them that he understands them in approximately the same way that he understands English poems, there is apt to be a rebellion, or at least an effort so slight that the teacher is liable to give up in despair and return to the old daily stumbling translation.

The college instructor finds that pupils come to him without any definite knowledge of the language in regard to forms and syntax. Apparently they have translated all that is demanded by the college entrance requirements, but all too often they fail in answering the simplest questions concerning gram-

mar and syntax which are the necessary basis of the power to translate. There are reasons for this. Most people look upon the ancient languages as unpractical. Students are infected with the same opinion and do not exert themselves. Translation into the vernacular is made the end and aim. The college entrance requirements are too great and seemingly place emphasis on amount rather than ability, although this is not intended.

If teachers and students alike will keep continually in mind the fact that they are working to gain the ability to read the language as it stands on the printed page and will use the means which will bring about this ability, there will be no cry that students of the ancient languages never learn to read them. The teacher should not become disheartened, but should keep everlastingly at it. If he does his pupils will find that they are really gaining in power and the stigma which the Classics now bear will be gradually removed.

UNIVERSITY OF ILLINOIS HAMILTON FORD ALLEN

DISSOLUTUS

On the passage *Cupio, patres conscripti, me esse clementem, cupio in tantis rei publicae periculis me non dissolutum videri, sed iam me ipse inertiae nequitiaeque condemno* (Cic. Cat. 1. 2. 4), I have looked into the commentaries of eleven school editions of Cicero published in this country. Nine of these interpret *dissolutum* as 'lax', 'remiss', 'neglectful of duty'. I submit that this idea is exactly antipodal to the thought which this word was intended by Cicero to convey. The evidence for my view is:

I. Internal. It seems manifest that the second clause carries on the same line of thought as the first; the adversative thought does not begin before the word *sed*. *Cupio . . . cupio* bears every appearance of being an anaphora, the two members of which cannot be adversative. *Non dissolutum*, therefore, must be a litotes for approximately the same idea as *clementem*; *dissolutus* accordingly means 'headstrong', 'acting strenuously without calm forethought and sufficient reason', 'intemperate', 'bull-headed'. The translation should be: 'I wish . . . to be calm, without rancor or prejudice; in times of so great danger to the government I do not wish to seem headstrong; but now I condemn myself for inactivity and inefficiency'. This goes closely with the sentence that follows and should not be put in a separate paragraph.

II. External. *Dissolutus* primarily means 'free of restraint'. The reference may be to¹:

(1) the restraint of the law. Cf. Phaedr. 1. 2. 12 *dissolutos mores compescere*, said of the frogs who had no king or government; Cic. Verr. 2. 3.

¹ Mr. Bradley's list of passages under each subdivision, unless otherwise stated, aims to be exhaustive.—C. K.

56 omnium hominum dissolutissimus, 'most utterly disregarding of law'; Cic. Flacc. 9. dissoluta consuetudo Graecorum impudensque licentia (namely, to falsify public records): here *dissoluta* = 'lawless' and *dissoluta consuetudo* is immediately interpreted by *licentia*; Cic. Leg. Agrar. 2. 55 o perturbatam rationem! o libidinem refrenandam! o consilia dissoluta atque perdita! said in regard to the proposal to hold public auctions elsewhere than in the forum, 'What a revolutionary proposal! This is outlawry to be checked! These plans violate the fundamental law of the land! They are unthinkable!' Cic. Verr. 2. 3. 57 Ecquod iudicium Romae tam dissolutum, tam perditum, tam nummarium fore putasti? 'so lawless, so unscrupulous, so venal' (but cf. the passage from Pliny cited below).

(2) other external restraint. Cf. Cic. Rosc. Amer. 11. 32 Quis tam dissoluto animo est qui haec cum videat tacere ac neglegere possit? 'who has a mind so undisciplined in human feeling', etc.; Tac. Ann. 15. 49 dissoluta luxu mens, 'a mind gone to rack' (*luxu* is causal ablative); Quint. 2. 2. 5 non austeritas eius tristis, non dissoluta sit comitas ('excessive').

(3) the restraint of moral principles. Cf. Cic. Tusc. 4. 25 adulescens perditus ac dissolutus, opposed to vir constans ac sapiens, the arrangement of adjectives apparently being chiasmic: *dissolutus* therefore = 'lacking strength of character'; Cic. Cluent. 175 vir dissolutissimus = maritus impudentissimus; Treb. Poll. Gall. 5 dissolutus imperator; Cic. ad Att. 1. 19. 8 nihil a me asperum in quemquam fit nec tamen quicquam populare ac dissolutum, where Tyrrell translates by 'seek popular favor by relaxing my principles'.

(4) lack of self-control, of various kinds. Cf. Nep. Alc. 1 luxuriosus, dissolutus, libidinosus, intemperans, where *dissolutus* seems quite as nearly synonymous with the words that follow as with the word that precedes it; Cic. Verr. 2. 5. 57 homo barbarus ac dissolutus, 'unable to apply himself to study', namely of Greek letters; Cic. Off. 1. 28. 99 neglegere quid de se quisque sentiat non solum adrogantis est, sed omnino dissoluti, 'to refuse to heed men's criticism is not merely to put on airs but to be wholly reckless'. It is here that I would place the passage that has prompted this paper, in the sense of 'intemperate', 'headstrong'.

(5) From this the transition is easy to the idea 'easygoing', 'careless' (i. e. lacking in control of one's native inertia); cf. Cic. Verr. 2. 5. 3; 2. 3. 69; Cic. Quint. 11. 38; 12. 40. It is transferred to a thing in Sen. Controv. 5. praef. libelli dissolutiores, 'more carelessly written'.

Other senses are:

(6) 'lenient'; cf. Cic. Verr. 2. 5. 40; here it is opposed to *vehemens*.

(7) 'void', 'of no effect'; cf. Cic. Tull. 35 severissimum iudicium per vos videri esse dissolutum.

(8) 'generous', 'liberal'; cf. Cic. Quint. Rosc. 27 homo liberalis et dissolutus et bonitate affluens; Cic. ad Brut. 3 liberalitas dissolutior, where it seems that two ideas are involved, 'too generous' and 'somewhat thoughtless'.

(9) Often the word retains some participial force. I quote only instances in which the interpretation is not at once clear. Cf. Plin. Pan. 80. 1 non dissoluta clementia, 'mercy had without a price' (see Cic. Verr. 2. 3. 57 cited above); Quint. 1. 8. 2 lectio non in canticum dissoluta, 'reading not broken up into sing-song'; Cic. Off. 1. 35. 129 iis apta, nobis dissoluta, 'suitable to them, but not binding upon us'.

(10) Finally, *dissolutus* is used as a technical term both in medicine and in rhetoric. It is not necessary to cite these usages here.

Many of these interpretations may be said to remain in the realm of the possible. Proof cannot be absolute, because the occurrence of the several senses are not sufficiently numerous. Yet this much seems clear, that the treatment of the word in many annotations, and—perhaps the source of much of the trouble—in the Freund lexicon, is far from satisfactory.

BARCLAY W. BRADLEY

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CORRESPONDENCE

"All that we (teachers of the Classics) ask is the opportunity to present our subjects to the minds of the growing youth. If we do not succeed in influencing them we have but ourselves to blame.

. . . No school supported by public funds should be exclusively industrial any more than exclusively cultural", says G. L., in THE CLASSICAL WEEKLY, 2. 41.

In other words, we must safeguard society against stratification by offering cultural education in the public schools side by side with industrial education, and on equal terms with it. If the pupils do not grasp the culture, we are to blame. This seems to be true. It also seems to be true that only about a third of them grasp it in any measurable degree at all. Are we to blame for the other two-thirds? I think we are.

There will inevitably be a residuum out of every high school who cannot grasp the humanistic values in Caesar and Cicero. But it ought to be no more than a residuum. When a residuum totals more than fifty per cent., there are some facts well worth study at the root. Either the fine metal is very precious and the dross worthless (which I do not believe), or the refining process is not worth while (which I do not believe either), or a great deal of gold is going on the slag-heap. This, I believe, is the state of affairs. In other words, a distressing percent-

age of pupils leave our high schools untouched by classical culture who are quite capable of assimilating an amount of it worth while, in the time and courses at their disposal. And I am so bold as to think I know why.

The difficulty is that our method and attitude and assumptions in classical teaching have limited the appeal of the Classics to a certain type of mind—to a mind quick to generalize, ready to amend concepts and insert exceptions, and prompt in the application of principles to details. In other words, Latin has been for the 'bright' pupil, or at least for the pupil with an ambition and a doggedness to make up for his lack of readiness in learning. The great rough, awkward fellow who says: "Don't ye want no sentences tomorrer?" who finds it perspiring labor to write an English sentence legibly, not to say correctly, who breaks a football line or a lady's teacup with equal promptness and spontaneity—this yokel we have always regarded as the boy on whom classical culture would be wasted; and we have heaved a poorly disguised sigh of relief when the term-end sieve eliminated him from the class, a sigh which he no doubt echoed most devoutly as he galloped off home. And then if his parents insisted on his graduating, we have devised the elective course, so that he could do it without the camel-and-needle's-eye process of learning Latin.

Now as a matter of fact this chap is the brawn of our school product, and he needs our classical culture more than anybody else. At least, he needs enough of it for him to forget that it is an acquired taste. If the presentation of the Classics, in the multitudinous schools where he exists, is not such as to reach him (and it usually isn't), then such presentation is largely a failure. And it is a failure because it does not take into account his stamp of mind.

The Classics as an educational instrument date from the day when the only mind that sought education, and persisted in it, was the analytic mind. Our thick-headed, concrete, scatterbrained type has come into the educational course later; but we have held to our old traditions of intellectual aristocracy, and we stand alone amongst the departments of learning in not making our approach to the student mind through processes so scientific, concrete and inductive that *every normal mind* can grasp them, and learn to read and write Latin by them.

Out of a class of twenty, I can count scarcely five who have minds by nature sufficiently analytical to enable them to apply paradigms, rules and definitions without such mental labor as to render Latin a dreary and unprofitable waste to them. What am I to do? Pass them, and fail the fifteen? No, for the fifteen need Latin, and moreover, by actual test,

they can learn Latin. But they will never learn it by the paradigm-rule-definition method. They can only learn it as they learned English—by imitation, association, repetition, use.

This means a complete revolution in the teaching of Latin. Its traditions must be democratic, not aristocratic. Its processes must be psychological rather than logical. Its order of presentation must be spontaneous rather than traditional; that is, it must be determined by the way the pupil thinks, rather than by the way the teacher thinks he ought to think. Its rate of progress must be levelled to the mind that abstracts slowly, as most of us do. And all this means that the current type of beginning Latin method, with its bewildering network of rules and exceptions and declensions and conjugations and technical grammatical terms, must be relegated to the scrap-heap where it belongs, and we must have in its place a living Latin, where the pupils learn things instead of the names of things. This is what our thick-headed boy and our scatterbrained girl have been doing all the time in all other studies, so far as they were doing anything at all in school that was worth while. When they do this, Latin will not be a failure for them.

WREN J. GRINSTEAD

EASTERN KENTUCKY STATE NORMAL SCHOOL

The Vermont Section of the New England Classical Association held its third annual meeting at the University of Vermont in Burlington on Saturday, December 5. Principal E. C. Ham of Randolph High School presided and thirty-five teachers representing seventeen schools and colleges in the state were in attendance. For the first time since the organization of the section two sessions were held and the result was so satisfactory that probably this will be the rule in the future. The teachers voted down a proposition to meet at the time of the meeting of the State Teachers Association, preferring to devote one day each year entirely to the discussion of questions which concern the teaching of Latin and Greek.

President Buckham, of the University of Vermont, in welcoming the visitors, said that there were two sets of problems which confronted teachers and friends of the Classics to-day, problems of the class-room and problems which have to do with the town meeting, the taxpayers and public opinion. The latter problems are quite as important as the former. For if work is not done in educating the public mind, and Greek goes out of our public school system, Latin will go too, and with both Greek and Latin the finest strain of our intellectual life will be lost.

The first topic, How far is it possible to teach Greek and Latin meters? was introduced by Dr. Franzen Swedelius of Middlebury College, who put in a plea for the continued careful study of meter

first in the secondary schools and then in the colleges, for classical poetry is beautiful in its rhythm alone and it is impossible to separate thought and rhythm.

Principal A. S. Harriman of Middlebury High School, in opening the discussion, said that it was possible to teach secondary school students the mechanical details of the structure of Greek and Latin hexameter and pentameter verse, but that the time allowed to cover the Greek and Latin required for admission to college is too short for teaching an absolutely new rhythm in which stress is subordinated to quantity. It would be easier to teach the pupil to intone Greek and Latin verse than to read it without the stress accent everywhere found in English poetry, and it may be possible, without using too much time, to teach the boy or girl in the high school to use a different musical note for the accented and unaccented parts of the verse.

Associate Principal Taylor of Vermont Academy presented the second topic: Classics through translations only: What would a student gain that he would not gain through the originals, and what would he lose?¹

Principal Harold Fuller of Brandon High School in opening the discussion said that he had used with several classes in English both metrical and prose translations of the Odyssey, and that his pupils had taken more interest in the translated Homer than in most of the English authors read in the same course. Of course the reading of standard translations in secondary schools is necessarily very limited. The choice must be made wisely, and, above all, the teacher himself must be acquainted with the authors in the original.

The last topic of the morning session, What Greek and Latin authors can profitably be substituted for those now required for admission to college? was presented by Principal Isaac Thomas of Rutland High School. He advocated no change in the authors now read, but would add Sallust's Catiline and would read the most interesting portions of the entire works now required rather than slavishly adhere to certain definite amounts of text. Let the teacher summarize and read to the class the parts of the work not read by the pupils. This will keep the teacher *alive*, make him *vitalize* the texts to the pupil, and thus help him solve the problem of teaching the Classics, which is to enable the pupil to get at the thought of the author, and become familiar with the great authors.

After luncheon, which was served to the teachers at Commons Hall as guests of the University, Professor Ogle of the University of Vermont delivered a short address on Daemonic Lore among the Greeks and Romans. The first topic of the afternoon's dis-

cussion, The value of the *viva voce* method, was presented by Principal John Colburn of Bellows Free Academy, who said that his own experience had proved that it actually saved time to require the pupil to translate from oral reading. The *viva voce* method when properly used shows the student that the language fact is of more importance than the grammatical fact and teaches him to translate ideas into ideas, not words into words. Pupils taught by this method are more interested in their work, gain greatly in ability to read at sight, acquire a stock of phrases which are of much use in taking up a new author, and memorize without effort a quantity of illustrative material for the study of grammar.

Mr. Harlan N. Wood of St. Johnsbury Academy presented the last topic, The teaching of first-year Latin. He said that one reason why so many first-year pupils fail to make satisfactory progress is the fact that the method of work lacks *definiteness*. The first-year Latin books introduce too many different features during the early part of the work. This gives the pupil a confused and scattered idea of the subject. The beginner needs to gain, first of all, an understanding of what an inflected language is; hence during the first term, at least, the mastery of the essential forms is the problem to be worked out. Let this problem be made definite by a study of the declension of nouns, then of adjectives, then of the indicative in all conjugations, and so on, keeping unnecessary points of syntax, subjunctives, English-Latin sentences, etc., in the background until these essential forms have been learned.

The following officers were elected for the ensuing year: President, Principal C. P. Howland, of St. Johnsbury Academy; Vice-president, Associate Principal James N. Taylor, of Vermont Academy; Secretary and Treasurer, Professor W. S. Burrage, of Middlebury College; Executive committee, Principal W. A. Beebe, of Peoples Academy, Professor M. B. Ogle, of the University of Vermont, and Miss Eleanor Ross, of Rutland High School.

Reports from different parts of the state in regard to the study of the Classics were encouraging. The study of Latin is increasing. One school reports no class in first-year Greek for the first time in its history, but on the other hand two schools for the first time have organized classes in beginning Greek. Many high schools report larger Greek classes; one for example has first and second-year classes of twelve and seventeen pupils respectively, after a number of years in which the classes averaged about six.

SAMUEL E. BASSETT

UNIVERSITY OF VERMONT

The third regular meeting of The Washington Classical Club was held in the Woman's building of the George Washington University, yesterday, at 12 o'clock.

¹This paper will be given in full in THE CLASSICAL WEEKLY.

A large number of members and their friends were present, President Mitchell Carroll being in the chair. Ambassador Bryce was the guest of honor and gave the address.

The subject of Mr. Bryce's remarks was the importance of classical studies, and the necessity of maintaining in our literature, life, and art the standard and ideals of the old Greeks and Romans. He regretted to see in this country, as in England, a decline in appreciation of the Classics, but he was happy to note many signs of a reaction. He felt that Greek and Latin had suffered from the laying of too much stress on grammar. He said in part:

The chief value of the Classics is in their literature, and this study of literature far removed from us is inestimable. The Greek and Roman authors are valuable because they do not belong to our time. The spirit of modernism is too prevalent. Classical literature is needed to counteract this modernism. In meeting our own problems we must take into consideration the point of view of people of a remote age who had to meet similar problems.

Another reason for the study of the Greek and Latin authors is the influence of their style, as is manifested in the case of many of our greatest English writers.

The value of the study of inflected languages, as contrasted with our own, must not be underestimated. They strengthen the faculties, and inflections throw anchors, as it were, to help the memory.

Mr. Bryce added that he had tried the experiment of committing 50 lines each of Homer, Vergil and Milton, and he found he could commit Homer three times as fast, and Vergil twice as fast as Milton. He said further:

There is a great pleasure in being able to call up long passages of ancient poetry in moments of leisure, for in the Classics we find something appropriate to every phase of life. They take us far away from self and our present problems, and give us the sense of our proper relation to the past and to the future.

I cannot too highly praise the work of this club in promulgating these classical studies, and I hope that its influence and example may be widely felt throughout the country.

Bishop O'Connell, Rector of the Catholic University of America, and President Needham, of the George Washington University, were among the guests. Bishop O'Connell spoke briefly of the importance of a classical training in all lines of professional life. The club by acclamation elected Ambassador Bryce, Bishop O'Connell, and President Needham the first three honorary members of the club.

An informal reception was then held, which was followed by a luncheon. The next meeting of the club will be held early in February in Georgetown University, when Prof. Bristol, of Cornell University, or Prof. Rolfe, of the University of Pennsylvania, will address the club.

Following are the officers and members of the

club for the present session: President, Mitchell Carroll; vice-presidents, the Rev. Charles Macksey, S. J., George M. Bolling, Thomas W. Sidwell, and Mrs. Adelia C. Hensley; secretary-treasurer, Miss M. Elsie Turner; executive committee, the president, the vice-presidents, the secretary-treasurer, and Miss A. S. Rainey, Miss Mabel C. Hawes, and Charles S. Smith.—From *The Washington Post*, December 6, 1908.

It has been suggested that specimen examination papers may not be devoid of interest and profit. We therefore print the following:

EXAMINATION IN HORACE, ODES III.

1. Why are the first six Odes grouped as an organic whole? Give the scheme of the meter. Name the chief cardinal virtues which Horace praises. What in general is his method of setting forth and emphasizing these virtues? Show how the conception and the aim of these poems grew out of the circumstances of the period in which they were written, and the hopes which were excited in the breasts of patriotic Romans.

2. In Ode 3, what is the picture in the opening strophes? What had been obtained by Pollux and Hercules, and what is said of Augustus in this connection? To whose admission into the councils of heaven would Juno naturally object? Give an outline of her speech. With what self-reproach does the poet close the poem?

3. Translate Ode 5, 1-18. (a) What warlike tastes did Augustus inherit? (b) The use of the term Augustus throws what light on the date of the poem? (c) Tell of the battle of Cannae. (d) What disastrous effects of the battle are here pictured?

4. Translate Ode 14, 11-16. (a) Where did Augustus go? when? how long did he stay? (b) What increased the anxiety of the people at his absence? (c) Why is the name of Hercules mentioned at the beginning? (d) Who was the *mulier*? who the *soror*?

5. Translate Ode 29, 49-64. (a) Construction of *negotio*, of *ludum*, of *mihi*? (b) *laudo manentem*: give the story of the English statesman. (c) *Pauperiem sine dote*: what kind of poverty, and what kind of seeking? (d) *votis pacisci*: show the cynical view of prayer.

WALTER L. RANKIN

CARROLL COLLEGE, Waukesha, Wis.

George Reimer, of Berlin, has just published for the Royal Museum of that city *Altertümer von Pergamon, Band VII, Die Skulpturen mit Ausnahme des Altarreliefs*, by Franz Winter. There are many illustrations.—From *The Evening Post*, January 9, 1909.

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